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in the opposite direction. The make-up of the book might in these respects have been more carefully planned.

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DIE MARTYROLOGIEN, IHRE GESCHICHTE UND IHR WERT. Von H. ACHELIS. Berlin: Weidmann, 1900. Pp. vi + 247. M. 16.

IN these pages Dr. Achelis offers a scholarly contribution toward the solution of an old and intricate problem—the origin, character, and influence of the “Martyrologium Hieronymianum” (MH). As it lies before us, *e. g.*, in the second November volume of the *Acta Sanctorum*, MH bears every mark of a Gallic recension. Duchesne is of the opinion that it was worked over into its present shape at Auxerre about 600 A. D., while Krusch fixes its composition at Luxeuil in the years 627–8. But a century earlier it was an old and well-worn book. Its remotest sources are the “Depositio Martyrum” (DM) in the Chronographer of 354 A. D., the almost equally old “Martyrologium Karthaginense” (MK), discovered by Mabillon in 1682, and the “Martyrologium Syriacum” of 411 A. D. (MS), as edited by Wright in 1866.

These documents were themselves drawn from the contemporary and official diptychs of the local churches, also from the *acta* of their martyrs. Such catalogues of martyrs, drawn up for the use of the churches of Rome, Carthage, and Nicomedia, likewise for Edessa, Nisibis, and the Persian Orient, were, perhaps about the middle of the fifth century, welded together in a great whole, to which a little later the orthodox name of the great Jerome was given, and for which the historical authority of Eusebius of Cæsarea was invoked. Thus arose the first “Universal Martyrology,” a grandiose thought, says Dr. Achelis. It was probably executed at Rome. Unfortunately, its three chief sources did not enter into MH in their native form, but much swollen, and in company with other minor currents whose volume we can no longer detect. Moreover, while DM thus enlarged is tolerably well preserved in MH, the same cannot be said for MK and MS. They were gradually inserted or worked into the original MH as marginal additions. By dint of careless transcription their numerous proper names of martyrs and cities were transposed and became hopelessly mixed; repetitions and “doubles” multiplied; dates and historical items were variously disfigured, until the original form of MH disappeared beneath additions, corrections, and interpolations. Thus we

cannot speak of an "author" or "editor" of MH. Its text was hopelessly corrupt before it crossed the Alps, to be the parent of the mediæval martyrologies that, one and all, from Bede to Usuard, are rightly fathered upon it. Many monographs must be written on the original sources of MH, and an enormous apparatus of erudition gathered, before we can hope to look upon it in an intelligible shape. It is not a book in the ordinary sense, with a responsible writer, compiler, or editor, or with several. It is a reservoir into which, from East and West, during two memorable centuries, great floods and little rills poured their respective quotas. Only a society of savants could truly edit MH. And their edition would be a final and scientific history of the Christian persecutions, rather than the reproduction of a text that never had a definite form, but was, by its nature and the intention of its creators, fluid and receptive.

As it is in the *Acta Sanctorum* of the Bollandists that MH has been constantly used for nearly three centuries, it is this monumental work that will be intimately affected by all critical studies on so important a source—a conclusion long since foreseen by the Bollandists themselves, notably by Father Victor de Buck (d. 1875). An immediate result will be the excision of many names from the "Index Sanctorum" of the supplement to the last October volume. Such works as Potthast's *Wegweiser* and the ordinary lexica of saints' names will also need revision in a scientific sense.

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COLLECTION DE DOCUMENTS POUR L'HISTOIRE RELIGIEUSE ET LITTÉRAIRE DU MOYEN AGE. Paris: Fischbacher, 1900.

Tome I: *Speculum Perfectionis seu S. Francisci Assisiensis*. Legenda antiquissima, auctore fratre Leone. Nunc primum edidit PAUL SABATIER. Pp. ccxiv + 376. Fr. 12.

Tome II: *Fratri Francisci Bartholi de Assisio. Tractatus de Indulgentia S. Mariæ de Portiuncula*. Nunc primum integre edidit PAUL SABATIER. Pp. clxxxiv + 204. Fr. 12.

PAUL SABATIER is known as the foremost living writer on all topics connected with St. Francis of Assisi. His *La Vie de S. François d'Assise* was crowned by the French Academy for its lucid style, its critical accuracy, and its sympathetic portrayal of the man and the period to which it relates. Since its appearance he has published a brochure on *L'Indulgence de la Portiuncule*, and later the two volumes which I now review.